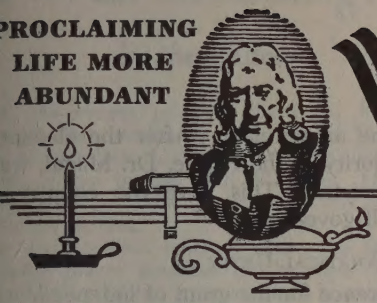
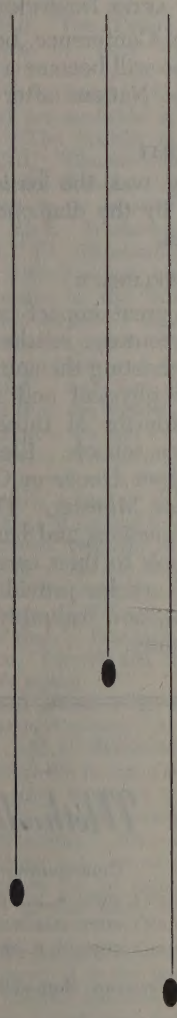
PROCLAIMING
LIFE MORE
ABUNDANT



THE
Wesleyan Methodist

MARION, INDIANA, MAY 17, 1961

RAIN



"Sow . . . till he come and rain righteousness upon you."
Hosea 10:12

BEFORE there can be a rainfall there must be accumulation of water vapor. Humidity must be high.

But high humidity does not guarantee rainfall. Vaporous moisture must condense into water. When water is formed, it falls to the earth and refreshes the ground, filling rivers and soaking the earth.

We long and pray for revival. We ask for showers of blessing from God. Without doubt God's skies are filled with divine intentions of mercy.

Doubtless our prayers and intentions are sincere. Often in our services we detect a rise in "humidity," a saturation of the spiritual atmosphere. Yet showers do not fall. Sinners are not saved. The church is not truly revived and awakened from her slumber nor restored from her many backslidings. Instead we mourn on, grieved that there are few revivals, and feeling guilty because we believe we are somehow responsible for the spiritual dearth.

We are responsible. It takes prayer to precipitate revivals. Not just prayer, but prevailing prayer. James reminds us that Elijah prayed earnestly that it might not rain. The Greek is strictly translated, "Elijah prayed with prayer." There is an intensive force to the clause. Just so, prayer must be intensive. Prayer that prevails is a catalyst that condenses *will* into deed, *purpose* into fulfillment.

Until prayer prevails it is more of a wish than a passion. As long as we are satisfied with a few revival blessings, there will not be many. God knows the difference and so do we. God cannot give revival blessings cheaply, and if He could, they would be cheap blessings.

But prayer is not the only factor in revival. Preaching is also a factor. There was no Wesleyan revival apart from Wesley's preaching. Finney's preaching and Moody's preaching precipitated conviction and conversion. Billy Graham's preaching God has blessed with the quality of precipitation. Not all preachers have an equal gift.

But can any Sunday-school teacher or preacher or Christian layman be satisfied with praying, witnessing, and preaching that never precipitates conviction or conversion? Is my life and work saturated with prayer? Is my heart expectant with faith?

I speak for myself—I cannot be satisfied unless there come showers of blessing.—*George E. Failing*

Guest Editorial . . . . . by J. S. Mans

Is Sierra Leone Prepared for Independence?

Rev. J. S. Mans, a native of Sierra Leone and now completing liberal arts studies at Houghton (N.Y.) College, prepared this article at the Editor's request. This report represents, in large part, first hand information since Mr. Mans has served as a member of different government committees. For a short article about Mr. Mans read The Wesleyan Methodist *of October 26, 1960, page 14.*

Education

Sierra Leone was the first British colony on the West coast of Africa to have a college. Fourah Bay College, as it was called (now a university), was a liberal arts college affiliated with Durham University of England. For over a century it has been the center of higher learning for the British West African colonies. Most of the leaders, doctors, lawyers came from this college.

Education is not free, however. The government, in cooperation with the missions, has built teachers' training colleges, technical and trade colleges. Secondary education has tripled with many missions taking part. Added to these are the overseas scholarships which are granted to successful students every year.

Administration

For administrative purposes, Sierra Leone was divided into four regions and thirteen districts. Each district was subdivided into chiefdoms and ruled by paramount chiefs. In 1937 a new system of local government was introduced. This eliminated forced labor, and provided salaries for the chiefs and their staffs.

In 1946 district councils were introduced. These councils brought the tribal paramount chiefs and the elected members to a better understanding of each tribe's need and position. Long existing tribal hatreds were eliminated by this mutual cooperation.

The House of Representatives

The first Sierra Leone House of Representatives with a national majority was framed and enacted in 1951. It provided equal representation for each of the districts. This was the first step towards internal self-government. Five years later the constitution was amended. Official or expatriate representation was eliminated with the exception of the governor. A general election preceded the implementation of the amendment. After the election, the leader of the majority in the House, Dr. Magai, was appointed Prime Minister. This gave the country a complete internal self-government.

Political Unity

Before the conference for the grant of independence was held early last year, the Prime Minister called a table conference of all political parties. The purpose of the conference was to seek political unity before the granting of independence. This purpose was achieved when the conference passed a vote of confidence in the leadership of the Prime Minister. A "National United Front" was formed which represented the country in the London Conference. At the return of the delegation, a coalition government was formed, which brought to an end most of the political factions.

Relation with Britain after Independence

At the end of the London Conference, both governments agreed that Sierra Leone will become a member of the British Commonwealth of Nations after independence.

Economy

For many years farming was the basic industry. This has been supplemented by the diamond, iron ore, bauxite, and banana industries.

Christian Influence

Christianity has made a great impact on the lives of the people. For nearly a century, missionaries have been responsible not only for meeting the spiritual needs of the people, but for their physical and intellectual needs as well. Over three-fourths of those educated have been educated in mission schools. Eleven out of the fifteen members of the upper House or Cabinet are Christians, including the Prime Minister. The government has great confidence in missions and has entrusted over three-fourths of the schools to their care. The inclusion in the constitution of articles providing for the freedom of religion, the press, and assembly represent the direct influence of Christianity.

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I Was Reading...

by the Editor

- the correct price of the book, *Bright Angel Feet,* written by Ruth Strahm Hoien, is $1.50 rather than $2.00 as mentioned in this column in the April 12 issue. Order your copy from The Wesley Press, Box 2000, Marion, Indiana.
- the excellent coverage given the Presidential prayer breakfast in the April 1961 issue of *Decision.* It is extremely heartening to read the verbatim comments made at this breakfast. Thank God that we still live in America.
- a most interesting article on "the character of modern warfare" written by Major General N. Talensky of the USSR as printed in the first edition of *Atlas* (March 1961), the magazine of the World Press. Remarks General Talensky, "It is our opinion that, in terms of military technology, war as an instrument of policy is outliving itself. . . . War today is not fatally inevitable." Does the general think that the Soviet is now in control of world affairs?
- the booklet "The Future of Catholic Power" written by Paul Blanshard and published by POAU, 1933 Massachusetts Avenue, N.W., Washington 6, D.C. Copies of the booklet are available at 35¢ each or for $1.00. The booklet is based on a speech entitled, "Church-State Separation and the Future of Catholic Power" given by Paul Blanshard to a capacity audience in Constitution Hall, Washington D.C. in January 1961. Dr. Blanshard's approach to the issue is forthright and his analysis excellent. It seems to the Editor that this pamphlet should be MUST reading for every Wesleyan Methodist pastor. Paul Blanshard is calm in his approach and documentary in his presentation. Let me give you this small sidelight from the booklet. "If we must have tax exemption, we say, let it be fair and non-discriminatory. Today a Jesuit chaplain on the Army payroll or a Catholic teaching even in a public school is not required to pay even a nickel of income taxes on salaries, but a Presbyterian chaplain or a Methodist teacher even in a mission mountain school must pay taxes like anybody else. We are going to challenge the Kennedy administration to change all that." POAU is dedicated to the proposition, "Church and state must stay separate." We agree.
- an excellent article in the April 19 issue of *The Christian Century,* "A Dubious Advantage," in which David Holmes argues that very possibly the Roman Catholic Church might have reason to regret it, should they succeed now in gaining government aid for parochial institutions. His arguments are quite convincing. A salute is due *The Christian Century* for its vigorous and consistent stand on the issue of church-state separation.
- about another lending library of interest to Christian readers. It is the Book Fellowship Library at North Syracuse, New York. Simply address a post card to Book Fellowship Library requesting a list of titles available.
- that during the period of May 13-21 the public is invited to "Open House" programs at military installations throughout the country. On May 20, Armed Forces Day will be observed by the Armed Forces. The

(*page* 11, *please*)

Alarmists Among the Saints

J. VANDER PLOEG

ALARMISTS are supposed to be a despicable breed. They are often castigated as troublemakers, disturbers of the peace, a nuisance, scaremongers, or heresy hunters—and at times rightly so. But it is possible also to speak of "alarmists" in quotation marks, meaning those who are falsely so-called. It is these latter we now have in mind. Alarmists of this kind are to be found in the Bible, and they are found there even among the saints.

Enoch was one. Jude (vv. 14, 15) writes of Enoch that he "prophesied, saying, Behold, the Lord came with ten thousands of his holy ones, to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him." Enoch must have preached his heart out. But who cared! Then finally "God took him."

Noah was an alarmist. His neighbors and acquaintances must have given up trying to answer him. Who argues with an alarmist or a crackpot who keeps at it for 120 years! But Peter (II Pet. 2:5) calls Noah "a preacher of righteousness." And when at long last the flood did come, the alarmist Noah and his few souls were the only saints left on the earth.

David also was an alarmist when he spoke his mind about Goliath roaring out his blasphemy and challenge to the armies of Israel. In righteous indignation David asked, "Who is this uncircumcised Philistine, that he should defy the armies of the living God?" Rebuked by his oldest brother, Eliab, David asked, "What have I now done? Is there not a cause?" With good reason he regarded it as alarming that the Israelites were too craven to fight when it was clear there was nothing else to do.

Elijah was an alarmist, thoroughly detested by a wicked king. When they came face to face one day, Ahab said, "Is it thou, thou troubler of Israel?" Undaunted by such name-calling, Elijah replied, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of Jehovah, and thou hast followed the Baalim." The prophet challenged Ahab to keep his epithets to himself, and to come to Carmel to face the issue.

Micaiah, the son of Imlah, was another alarmist who had the courage to cross wicked Ahab's path. Before the battle at Ramoth-Gilead, Ahab said to Jehoshaphat, king of Judah, "There is yet one man by whom we may inquire of Jehovah, Micaiah the son of Imlah: but I hate him; for he doth not prophesy good concerning me, but evil." Micaiah then went to prison for speaking the word of the Lord, and Ahab went to his death for refusing to listen.

Paul, who regarded himself as the chief of sinners, did not hestitate when necessary to be the chief of alarmists. False doctrine enters by three steps: first, it asks for tolerance; then, it requests equality; finally, it demands supremacy. To the elders of Ephesus Paul said, "I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them" (Acts 20:29, 30). And to the Galatians Paul wrote (1:8,9), "But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema." Paul's intolerance of false doctrine has long ago become the lost chord of Protestantism. Calling ourselves Reformed, and thinking that we stand, let us take heed lest we also fall.

Evidently then, there are good alarmists as well as those that are bad. Obscurantists, traditionalists, legalists, hide-bound conservatives, heresy hunters, and self-righteous Pharisees are a sorry lot, and may their tribe decrease. But at times it may pay to take another look. It could be that there are also others—*alarmists even among the saints.*

Dr. Vander Ploeg is the editor of "The Banner," from which this article is reprinted by permission.

A Spiritual Classic

George Mueller's 'Second Conversion'

IN THE LIFE of George Mueller of Bristol there was an epoch, four years after his conversion, to which he ever after looked back, and of which he often spoke, as his entrance into the true Christian life.

In an address given to ministers and workers after his ninetieth birthday, he spoke thus of it himself: "That leads to another thought—the full surrender of the heart to God. I was converted in November 1825, but I only came into the full surrender of the heart four years later, in July 1829. The love of money was gone, the love of place was gone, the love of position was gone, the love of worldly pleasure and engagements was gone. God, God, God alone became my portion. I found my all in Him; I wanted nothing else. And by the grace of God this has remained, and has made me a happy man, an exceedingly happy man, and it led me to care only about the things of God. I ask, affectionately, my beloved brethren, have you fully surrendered the heart to God, or is there this thing or that thing with which you are taken up irrespective of God? I read a little of the Scriptures before, but preferred other books, but since that time the revelation He has made of himself has become unspeakably blessed to me, and I can say from my heart, God is an infinitely lovely Being. Oh! be not satisfied until in your inmost soul you can say, 'God is an infinitely lovely Being!' "

The account of this change he gives in his journal as follows: He speaks of one whom he had heard preach at Teignmouth, where he had gone for the sake of his health. "Though I did not like all he said, yet I saw a gravity and solemnity in him different from the rest. Through the instrumentality of this brother the Lord bestowed a great blessing upon me, for which I shall have cause to thank Him throughout eternity. God then began to show me that the Word of God alone is to be our standard of judgment in spiritual things; that it can only be explained by the Holy Spirit, and that in our day, as well as in former times, He is the Teacher of His people. The office of the Holy Spirit I had not experimentally understood before that time. I had not before seen that the Holy Spirit alone can teach us about our state by nature, show us our need of a Saviour, enable us to believe in Christ, explain to us the Scriptures, help us preach.

"It was my beginning to understand this point in particular which had a great effect on me; for the Lord enabled me to put it to the test of experience by laying aside commentaries and almost every other book and simply reading the Word of God and studying it. The result of this was that the first evening that I shut myself into my room to give myself to prayer and meditation over the Scriptures, I learned more in a few hours than I had done during a period of several months previously. But the particular difference was that I received real strength in my soul in doing so.

"In addition to this, it pleased the Lord to lead me to see a higher standard of devotedness than I had seen before. He led me, in a measure, to see what is my glory in this world, even to be despised, to be poor and mean with Christ . . . I returned to London much better in body. And so to my soul, the change was so great that it was like a second conversion."

In another passage he speaks thus: "I fell into the snare into which so many young believers fall, the reading of religious books as preferred to the Scriptures. Now the Scriptural way of reasoning would have been: God Himself has condescended to become an author, and I am ignorant of that precious Book which His Holy Spirit has caused to be written; therefore I ought to read again this Book of books most earnestly, most prayerfully, and with much meditation. Instead of acting thus, and being led by my ignorance of the Word to study it more, my difficulty of understanding it made me careless of reading it, and then, like many believers, I practically preferred, for the first four years of my Christian life, the works of uninspired men to the oracles of the Living God. The consequence was that I remained a babe, both in knowledge and grace. In knowledge, I say, for all true knowledge must be derived by the Spirit from the Word. This lack of knowledge most sadly kept me back from walking steadily in ways of God. For it is the truth that makes us free, by delivering us from the slavery of the lusts of the flesh, the lusts of the eyes, and the pride of life. The Word proves it, the experience of the saints proves it, and also my own experience most decidely proves it. For when it pleased the Lord, in August 1829, to bring me really to the Scriptures, my life and walk became very different.

"If any one would ask me how he may read the Scriptures most profitably, I would answer him:

"1. Above all he must seek to have it settled in his own mind that God alone, by the Holy Spirit, can teach him, and that, therefore, as God will be inquired for all blessings, it becomes him to seek for God's blessing previous to reading, and also while reading.

"2. He should also have it settled in his mind that though the Holy Spirit is the best and sufficient teacher, yet He does not always teach immediately when we desire it, and therefore we may have to entreat Him again and again for the explanation of certain passages; but He will surly teach us at last, if we will seek for light prayerfully, patiently, and for the glory of God."

Just one more passage, from an address given on his ninetieth birthday: "For sixty-nine years and ten months I have been a happy man. That I attributed to two things. I have maintained a good conscience, not willfully going on in a course I knew to be contrary to the mind of God; I do not, of course, mean that I am perfect; I am poor, weak, and sinful. Secondly, I attribute it to my love of Holy Scripture. Of late years my practice has been four times every year to read through the Scriptures, with application to my own heart, and with medi-

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From "The Two Covenants and the Second Blessing" by Andrew Murray, Fleming H. Revell Company, 1898. Pages 181-189.

tation; and today I am a greater lover of God's Word than I was sixty-six years ago. It is this, and maintaining a good conscience, that has given me all these years of peace and joy in the Holy Ghost."

In connection with what has been said about the New Covenant being a ministration of the Spirit this narrative is most instructing. It shows us how George Mueller's power lay in God's revealing to him the work of the Holy Spirit. He writes that up to the time of that change he had "not experimentally understood the office of the Holy Spirit." We speak much of George Mueller's power in prayer; it is of importance to remember that that power was entirely owing to his love of, and faith in, God's Word. But it is of still more importance to notice that his power to believe God's Word so fully was entirely owing to his having learned to know the Holy Spirit as his Teacher. When the words of God are explained to us, and made living within us by the Holy Spirit, they have a power to awaken faith which they otherwise have not. The Word then brings us into contact with God, comes to us as from God direct, and binds our whole life to Him.

When the Holy Spirit thus feeds us on the Word, our whole life comes under His power, and the fruit is seen, not only in the power of prayer, but as much in the power of obedience. Notice how Mr. Mueller tells us this, that the two secrets of his great happiness were: his great love for God's Word, and his maintaining a good conscience, not knowingly doing anything against the will of God. In giving himself to the teaching of the Holy Spirit, as he tells us in his birthday address, he made a full surrender of the entire heart to God, to be ruled by the Word. He gave himself to obey that Word in everything, he believed that the Holy Spirit gave the grace to obey, and so was able to maintain a walk free from knowingly transgressing God's law. This is a point he always insisted on. So he writes, in regard to a life of dependence upon God: "It will not do—it is not possible—to live in sin, and at the same time, by communion with God, to draw down from heaven everything one needs for the life that now is." Again, speaking of the strengthening of faith: "It is of the utmost importance that we seek to maintain an upright heart and a good conscience, and therefore do not knowingly and habitually indulge in those things which are contrary to the mind of God. All my confidence in God, all my leaning upon Him in the hour of trial, will be gone if I have a guilty conscience and do not seek to put away this guilty conscience, but still continue to do things which are contrary to His mind."

A careful perusal of this testimony will show us how the chief points usually insisted upon in connection with the second blessing are all found here. There is the full surrender of the heart to be taught and led alone by the Spirit of God. There is the higher standard of holiness which is at once set up. There is the tender desire in nothing to offend God, but to have at all times a good conscience that testifies that we are pleasing to God. And there is the faith that where the Holy Spirit reveals to us in the Word the will of God, He gives the sufficient strength for the doing of it. "The particular difference," he says of reading with faith of the Holy Spirit's teaching, "was that I received real strength in my soul in doing so."

All centers in this, that we believe in the New Covenant and its promises as a ministration of the Spirit. That belief may come to some suddenly, as to George Mueller; or it may dawn upon others by degrees. Let all say to God that they are ready to put their whole heart and life under the rule of the Holy Spirit dwelling in them, teaching them by the Word, and strengthening them by His grace. He enables us to live pleasing to God.

Story of the English Bible — 5
E. W. LAWRENCE

The Authorized Version-1611

JAMES I followed Elizabeth to the throne in 1603. The following January, by command of James, and in his Palace at Hampton Court, there gathered a company of divines from the English Church, and a similar number from among the Puritan party. Dr. Rainolds, leader and spokesman of the Puritan group, raised the question of certain objections that the Puritans had to the then existent Bible versions. He impressed upon the Sovereign the need for a new version. James was in full agreement, and in any case he was himself no great lover of the Genevan version, for he felt some of the foot-notes were too disrespectful to the throne. Nothing was accomplished actually, and the two parties continued with their differences.

In July 1604, however, James wrote to the then archbishop of Canterbury, that he had appointed 54 men of learning and piety to proceed with a new translation. He proposed also plans for their financial remuneration, and conveniently arranged it that none of the cost fell upon him. He seems to have taken no further part in the arrangement, and James is entirely unworthy of any honor that would seem to be suggested in the title "King James Version."

Here in Britain at any rate it is known as the "Authorized Version," though no one has ever yet found proof of it ever being authorized, either by parties ecclesiastical or political.

The most distinguished divines of that day were engaged in the work which covered the years 1607 - 1611. The 47 men who met divided into six companies, two of each meeting in Cambridge, Oxford, and Westminster.

The work was completed in 1611. It contained the pure Biblical narrative; footnotes and other "explanatory" matter, a feature of the earlier Geneva Bible, were omitted entirely. It met with a favorable reception, and in time superseded all the other exisiting versions, though it should be mentioned that the Geneva Bible still continued to be the favorite one among the Puritans, who were now becoming known as the non-conformists, a name still retained. In course of time, however, the Author-

The Authorized Version-1611

(from page 5)

ized Version manifested its superiority, and secured for itself universal use. It has held its place for 350 years, and this year of grace—1961—we are observing, and thanking God, for its 350th anniversary.

Since the closing years of the nineteenth century revisions and new translations have appeared, yet the fact remains that the Authorized Version is still the most popular and greatly loved and is for many the Bible in the English tongue.

It was in the Stationers' Hall, under the shadow of St. Paul's Cathedral, here in the city of London, that the company of men responsible for the 1611 version spent the last nine months of their work. Working independently, in three different centers, and in six different groups, they came into London to finalize their task.

In the same Hall, a few weeks back (February 1961) another company met, under the chairmanship of Dr. Geoffrey Fisher, present archbishop of Canterbury, to pay tribute, thank God, and mark the Authorized Version's 350th anniversary.

The present sovereign, Queen Elizabeth II, sent a message to the gathering. She said: "The Bible is, indeed, 'the most valuable thing that this world affords,' and its translation into English came like a broadening beam of light to our forefathers, giving them the right and the power to search out for themselves the saving truths of the Christian religion."

It is the glory of the Bible, when it is translated into our own language —whatever that happens to be—that it initiates us into the truths of saving grace, and that, without the help or otherwise of priest, prelate, or even pastor. As the born-again Saul of Tarsus put it, centuries ago: "The Holy Scriptures. . . are able to make us wise unto salvation. . ." The Queen went on to speak of the "New English Bible" that would be released (the New Testament part, March 1961), and added: "I pray that through this version and the Authorized Version the study of the Bible may ever increase, and by means of God's grace may contribute to the working out of His purpose for the world."

Dr. Fisher commenced his address with a very gracious comment on the place of their meeting (Stationers' Hall, near St. Paul's). "Here" he said, "we commemorate the authors of the Authorized Version of the Bible, who, following in the steps of Wycliffe, William Tyndale, Coverdale and others, did this marvelous thing, producing a version of such superb merit that it has entered imperishably into the language and the thoughts of the English speaking peoples ever since." He also went on to speak of the new 1961 version, but added: "Today we think of what has been done for us by this version which is a part of our national inheritance, and must remain a possession for ever for all English-speakers who can recognize its supremacy."

Mr. Harold Macmillan, British Premier, was present, and had his own word of tribute. "The literary qualities of the Authorized Version are great. It has always seemed to me extraordinary that, despite the centuries spanning the Old and New Testaments, despite the contrasts in thought and language between the two, the Authorized Version manages to preserve an essential unity of beauty and of style. This is the style that was born in our great Elizabethan age, when England contained five million souls of whom perhaps less than one million could read. We have never quite recaptured the directness and simplicity of Elizabethan speech."

During this same 350th anniversary gathering, Dr. Fisher, the archbishop of Canterbury, quoted G. M. Trevelyan, the authority on English social history. The study of the Bible had kindled the imagination and freed the intellect of the common people, and "all the time uplifted them into the saving knowledge of Jesus Christ our Lord," he said.

There are countless thousands of us, on both sides of the Atlantic, who speak of "our Bible," and invariably it is the King James version to which we refer. We love its bold Anglo-Saxon simplicity. We value even its chapters and verses—though they have no divine sanction at all, and in places the divisions are poor—because it makes it so much easier for us to refer to given verses or passages. For hours on end we have pored over its pages, and preached from its promises and commands.

Here is Walter E. Isenhour, writing as recently as 1958: "For more than half a century the Holy Bible has been my guide book. . . Across its sacred pages my precious old Bible has told me about God, Jesus, salvation, godly living, holiness. . . I have gone through it time and time again, from cover to cover. I have marked its passages, even its words, and studied them.

"I have searched its promises and held them in times of test, sore trials, attacks made severe by the enemy, even amid fiery trials, and found that they sustained me, kept me from falling, and from going down in defeat.

"I have preached for almost fifty years from its sacred texts, read its sacred pages beside the sick and dying, and from its wondrous, holy, sublime pages, pointed souls to the Lamb of God, which taketh away the sin of the world."

Dear Editor:

Apologize to the Mosquitoes

You will find enclosed a tract which I was handed by some people we are trying to interest in Wesleyan Methodism in this town, and you are likely aware of its existence.

In the enclosed tract you will find several of our Wesleyan men quoted, and each has a right to his opinion. While I know that some men, such as conference president _____, are 100 percent opposed to TV, his remarks are noteworthy and show some thought and consideration as they are given and we do not criticize their insertion in this tract. I do not personally have a TV but I would have if I could afford one. I do occasionally watch some interesting program and there are a number of good programs especially on Canadian TV.

The central point with which I take issue is that the only time any of the authors are connected with the Wesleyan Methodist Church is when it says: "Rev. _____, prominent Wesleyan Methodist evangelist, says: 'The thing to do with your TV is to take it out back of the house and throw it in the swamp. Then get down on your knees and apologize to the mosquitoes for contaminating the water.' "

One would wonder how a statement of Rev. _____ would ever get up here in Canada among people we are trying to win to the work of our church, but these are great days of news dispersal. Our conference may not do as some of the conferences desire, but we do try to present a sane working presentation of the gospel of Jesus Christ and I think for one, that our church is worth better consideration than preaching that we take a TV out into the swamp and throw it in, then get down on our knees and apologize to the mosquitoes for contaminating the water. Perhaps it makes American at camp meeting laugh, but in the hands of educated Canadians it is propaganda for laughing the Wesleyan Methodist Church into the swamp.

A Canadian Reader

Editor: *The Wesleyan Methodist Church believes in freedom of opinion, but teaches that opinions should always be expressed reasonably, Scripturally, and with courtesy. The official Church statement on TV is found in the July 6, 1960, issue of* "THE WESLEYAN METHODIST."

Christ's Commission to Believers

CAPTAIN ELIJAH A. COCKMAN

Chaplain (Capt.) Elijah A. Cockman is stationed with the 67th Artillery Group, Cleveland 22, Ohio.

THE APOSTLES' acceptance of the Great Commission confirmed beyond any doubt that their Saviour was the Saviour of the world. Their faith had found its fountainhead in the open sepulchre of their Lord; their motivation had been quickened by the profuse outpouring of the Holy Spirit on the Day of Penetcost; and their message, later described by the apostle Paul, as "the unsearchable riches of Christ" was preached in specific, concrete, and convincing terms. Their Lord had assigned them the task of proclaiming redemption to a lost world, and they acted as witnessess who felt that the fate of the world depended on their faithfulness."

Helen Kim, President, Ewba Woman's University, Seoul, Korea, has said, "The apostles had a burning message, and the burning message was Jesus Christ himself—His life, His crucifixion, His resurrection. . . . They believed this with such intensity that they could not hold their tongues. Having the eternal life flowing within their veins, every situation, however difficult, was captured as their opportunity to preach."

Since this first evangelistic campaign, the Church has spread its "healing" influence farther and farther and shown to an observing world that its achievements have not been accomplished by the power of men, but of God. Divinely appointed, "endued with power from on high," the true Church of God has not deviated from its original purpose.

The strategy of the 20th century church is to move out, contact modern man, and bring to him the message that will meet the particular needs of his life and soul. We cannot wait for the people to come to the church; we must take the church to the people. As a witness to the Gospel, we are summoned, with Charles Wesley,

To serve the present age,
My calling to fulfill;
O may it all my powers engage
To do my Masters will!

How much depth is there in our evangelism? Do Wesleyan Methodists possess the warmth, understanding, love, and passion of a people who are aware of their challenge to Christian discipleship? Are we convinced, as were Jesus' disciples, that we have found the "highway of holiness" and that an experience in Jesus will change the life and set men free from the bondage of sin? Are we convinced that the Great Commission was not only placed upon the shoulders of the ministers, but also upon the dedicated lives and services of the laymen? Are we convinced that through our evangelism and personal witnessing sinners can find "grace in the sight of God" and Christians can "be strengthened with might by His Spirit in the inner man?"

As a church we are in need of recovering the evangelistic vision and vocation. Every Christian should remind himself that the grace of God is adequate to enable him to perform this work of evangelism with enthusiasm and soul passion. Paul S. Rees says, "Only a passion can meet and cast out a passion."

God has brought to mankind through His Son Jesus a perfected plan of redemption. Jesus offers to the confused, to the hesitant, to the struggling, to the soul burdened—a life giving fountain: "Whosoever will, let him take of the water of life freely." The Holy Spirit was sent from God to purify the heart, to comfort, and to guide. We endorse the words of Bishop Gerald Kennedy that "the only infallible proof of a true church of Christ is its ability to seek and to save the lost, to disseminate the Pentecostal spirit and life, to spread Scriptural holiness, and to transform all peoples and nations through the gospel of Jesus Christ, who is Lord." Therefore, to implement these central truths, we believe in an evangelism that is relevant to the modern day. Such evangelism directs the modern man to the cross of Calvary and asks of all to make a decision between righteousness and unrighteousness.

Our denomination should rise up to its intended purpose. Our entire church program should be organized to the end that all carry forth a vision of large aims. This is to say that the Sunday schools, youth societies, missionary programs, worship services, educational projects, and all other related functions should be in one accord and with a "singleness of purpose." Sometimes people become frightened over the demands of an organized program. However, they will not be so deeply disturbed if first they are faced with the challenge of the work and then participants in a program of cooperative planning and cooperative action. The pastor is expected to challenge and direct his church in an effective evangelistic program. Likewise, the laymen are expected to give one hundred percent support to the total effort of the church. Dr. V. H. Lewis said, "The voice of the pulpit is mighty where the witness of individual Christians is strong." Programs alone do not usher in "the kingdom of God." Neither is an organized effort a hindrance to spiritual attainment. The success of Dr. Billy Graham's evangelistic services is reflected in the combination of a driving passion for the lost coupled with an organized campaign for conquest.

The program adopted by our denomination "Operation Outreach" will be successful when ministers and lay-

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"Meet the Chaplain"

WHILE ATTENDING to the religious obligations in a missile organization, a chaplain is reminded of the early days of Methodism when ministers were called circuit riders.

Generally it is impossible to localize the religious activities into a single chapel program. Therefore, to adequately meet the religious needs of our men, each military unit has a small chapel, fully equipped and centrally located for the personnel living on the installation.

In this particular defense, all of our religious activities are conducted during the week days. This means that our worship services, films, Christian education classes are performed during the designated time for religious services. On Sunday, our personnel are encouraged to participate in the local civilian churches.

This particular arrangement gives ample opportunity for the chaplain to broaden his ministerial activities to include various civilian worship services and civic engagments.

Many times the chaplain's wife is also asked to speak or participate in these activities. Her presence is not only a representation of the Christian ministry but also she has a direct bearing upon the service with which her husband is associated.

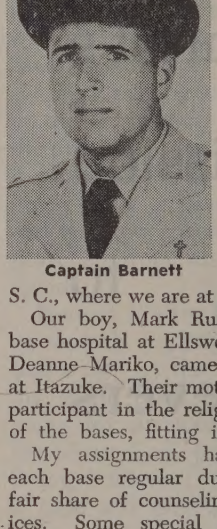
The work of a military chaplain does not cease with the conducting of religious services. Considerable time is utilized in personal counseling, whether the individual circumstance is one of a moral, social, or spiritual nature. These contacts are extremely important.

Families and relatives of military families call frequently for advice about their personal problems, rather than discuss them with their officers or their military neighbors.

The opportunities presented to us in our present work have brought to our ministry greater spiritual benefits than any previous assignment. There have been numerous occasions for the preaching of the Word and extensive Bible study periods. His presence has honored our services and He has faithfully guided in the accomplishment of many religious endeavors.

We feel indebted to the Wesleyan Methodist Church for its consistent interest in promoting a progressive ministry with our Armed Forces personnel. We thank you for this support.

CAPTAIN ELIJAH A. COCKMAN



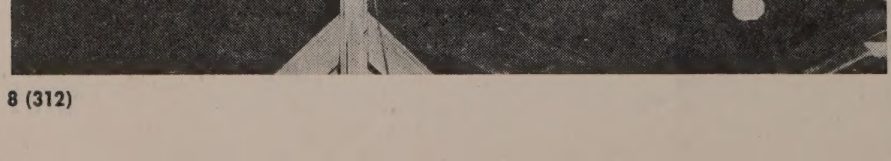
Captain Barnett

DURING the summer of 1953, the Lord definitely led me into the USAF as a chaplain. Our first assignment was at Ellsworth AFB, near Rapid City, S. D. from October 1953—May 1956. We were moved to Itazuke AFB, in southern Japan for the next three years. In July of 1959, we came to Shaw AFB, S. C., where we are at present.

Our boy, Mark Russell, was born in the base hospital at Ellsworth, and our daughter, Deanne Mariko, came to us via the hospital at Itazuke. Their mother has been an active participant in the religious programs at each of the bases, fitting in where most needed.

My assignments have been varied. At each base regular duties always include a fair share of counseling and preaching services. Some special duties have included: youth activities director, hospital and stockade chaplain, site "seer" (circuit rider for several remote radar sites between Japan and Korea), and religious education chaplain for two large Sunday schools and three large Vacation Bible Schools. At present, my duties are more administrative: property accountability and supply chaplain, records officer for our section, public relations and publicity, and special projects chaplain (In other words the "Handy Andy" for our section!). Yet it is interesting and a greater share of the counseling is sent my way.

We praise God for the host of spiritual victories he has given us, including at least two refreshing revivals in our chapel pro-



MY NEW ASSIGNMENT as Region chaplain for the 4th Region Army Air Defense Headquarters in Kansas City is a challenge and an opportunity for which I am very thankful. Since I do not have a chapel of my own to hold services in I have been free on Sundays to serve as supply pastor for the Immanuel Wesleyan Methodist Church in Kansas City, Kansas.

However, I have been here in Chaplain school since the 24 January 1961 and will finish here, DV on 24 May 1961. This is the highest course taught by the Army for their chaplains. It has been rough going for an old man like me and the competition has been tough, but we just keep plodding along.

Mrs. Lauby has had to hold the fort alone while I have been away.

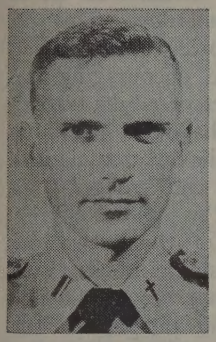
Richard is a senior in high school in Miltonvale, and he has tried to get home on weekends as often as possible to keep her from getting too lonesome and lend a hand around the house.

Our older son, Don, who graduated from Miltonvale Junior College in 1957, is finishing his third year of teaching in an Indian village in Alaska.

MAJOR GLENN D. LAUBY

grams and the missionary vision that resulted from our stay in Japan. We thank our faithful "prayer partners" for their prayers and letters, and we are most grateful to our denomination and conference (Michigan) for releasing us for this wonderful service.

CAPTAIN BEVERLY J. BARNETT



I was transferred from the 2d Infantry Division Artillery to the 1st Battle Group 11th Infantry of the Second Infantry Division on 22 March 1961.

The Battle Group is engaged in the Army's new OVUR-EP program. During April the unit will receive a thousand new recruits and train for duty in Korea beginning February 1962.

There are two Protestant chaplains in the Battle Group which is located at Fort Benning's Kelly Hill section.

May I express my appreciation for THE WESLEYAN METHODIST and your work.

In working with American young men from across the U.S. I see such a lack of training in basic discipline and morality.

Thank you for the recognition of the Chaplains. In over two and one-half years at Fort Benning I have received only two letters from Wesleyan families about a serviceman here, yet I know out of the thousands that we train here every year there surely must be more Wesleyans than that. I wish our families and churches could see the opportunity to help our men.

1/Lt WILLIAM R. FRENCH

DIRECTORY

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United States Air Force
Shaw Air Force Base, South Carolina

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Executive Secretary McIntyre's

Caribbean Report

HOW CAN mere black lines on white paper convey the blessing, encouragement, challenge, emotion and vision of three weeks spent with the youth of Wesleyan missions throughout the tension-ridden Caribbean area? In what order must words be arranged to cause hearts to burn, tears to fall, souls to be gripped, wills to be moved upon?

Because written words are inadequate vehicles of expression, an abundance of adjectives suggest insincerity, while a simple non-descriptive statement hints at failure or disappointment.

Statistics? Oh, yes—42 services (among them 7 district rallies, 18 regional convention services, 6 conference convention services, 7 local church services and 4 others); 7000 in attendance "in" and "at" the meetings (few services in Haiti or Jamaica without the windows jammed from the outside with "lookers in"); hundreds at altars of prayer (some to repent, some to be sanctified, some to settle issues, some for a closer walk, some to "pray the truth in," some "because the Lord told me to come"); blessed fellowship with more than 30 missionaries, every one of whom is a marvel of physical and spiritual stamina; 6 kinds of transportation; 11 interpreters—but statistics are cold and ineloquent.

Let it simply be said that the Volkswagen bus for Puerto Rico is already doing triple duty making several trips each way each day to provide Academy transportation and in between times serving as mission car much more economically than the vehicle it replaced; that pastor Edner Valcourt of the Bethlehem congregation (whose building is to be completed with "Caribbean Mission" funds) says that the news of the gift has encouraged them to redouble their efforts, that the church will stand as an engraved memorial, and that these glad tidings are "the voice of God" giving them the answer to the prayers they have been praying for so long; that in Jamaica 1500 books are on hand for youth libraries, and they are still rolling in.

But the victories can best be seen in the lives of the youth themselves: young laymen in Puerto Rico reopening an afternoon Sunday school and preaching point—and seeing people saved and an attendance increase from eight to more than 130 in a single year; a young preacher in Haiti spending 3 days a week in Bible school and then riding horseback for four and one-half hours to the town "at the end of the road" to be with his wife and his church for the week-end services; a promising young man in Jamaica with a good position rising from an altar of prayer to say "I have decided. I will quit my job and enter Bible school as soon as it reopens. God is calling me to His work. I am willing to suffer for Him."

Throughout the area the suggestion that locals apply for the WY Certificate of Organization and align themselves with Wesleyan Youth International was met with eager enthusiasm. Already application blanks in Spanish have been sent to Puerto Rico, while their counterparts in French are on their way to Haiti. THE WESLEYAN YOUTH, Aldersgate Teen Topics, and Bible Quiz also met with great interest. And the invitation to next winter's International WY Convention at Louisville was greeted with such enthusiastic response that it appears that each of the three conferences may have at least two nationals as representatives at the Louisville Convention. This will be an additional unique blessing for WY-ers of the United States and Canada.

There's more—much more! The retired doctor who has entered a "crash program" with God, since God "jerked the rug out from under" him—overcrowded classes of the Academy in Puerto Rico being held in a bedroom and the garage of the mission home—communist books on open display in Port-au-Prince book stores, and hundreds of cells reported in the city itself—the blessing of knowing that regular services are now held in places like Pilate and Le Borgne, places where the 1951 Youth team could only hold

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Department of Church Extension and Evangelism

VIRGIL A. MITCHELL, Executive Secretary

South Ohio Conference Faces Brighter Day

It was our happy privilege to minister to the South Ohio Conference in an all-day convention held at the Long Church near Greenville, Ohio on April 8. God set His seal upon the service by giving beautiful weather, excellent attendance, and a remarkable manifestation of His presence and power. The theme for the convention was "Building a Spiritual Church." The writer presided over a panel discussion on "Building a Spiritual Church in This Age of Apostasy." Rev. T. P. Sanderson and Rev. Mrs. Gertrude Harris made valuable contributions to this presentation. There was a period of general discussion which evidenced a desire on the part of all present to build a spiritual church in this day of apostasy.

Conference president, Rev. Eugene Ramsey, set forth a number of goals for the conference. Brother Ramsey is giving dedicated and efficient leadership. There has come a decided improvement in the business administration. The spiritual tide is rising and denominational loyalties are being sharpened, and finances are increasing. The enthusiastic response of the people to the proposals outlined by Brother Ramsey was indeed encouraging.

The morning session closed with an excellent message delivered by the vice president of the conference, Rev. H. H. Sanders, Sr., on the theme, "God's People Settling Their Differences." This practical message dealt with the differences that arose between God's children in Old and New Testament times and pointed out how these differences were settled. The applications were pertinent and relevant. The truth with which Brother Sanders dealt should be preached and practiced in all of our conferences and churches.

The afternoon service was a time of special spiritual uplift. After the devotional period by Rev. C. A. Pauley, a business session was conducted in which vital items were cared for. The solo number by Rev. Rita E. H. Lee, "Great Is Thy Faithfulness," thrilled and challenged our hearts anew. God gave us good liberty in speaking on "God's Servant Who Went AWOL." The time of prayer, testimony, and confession following the message was a blessed event. The spiritual impact made upon our lives and the thrust for outreach generated by the same is still bearing fruit.

One of the highlights of this occasion was the showing of the blueprints and the revelation of the plans to establish a camp meeting site adjacent to the Bartlett (Ohio) church. The first building is to be the kitchen and dining room. The church auditorium will serve as the place of worship. This first unit is being undertaken jointly by the conference and the Bartlett church. April 23 was the date set for the ground-breaking ceremony. At this time each church of the conference was to have a representative present who would bring the contribution raised by their church for this undertaking. The generous financial response and the enthusiasm shown by all churches is encouraging. The next unit planned is a dormitory. An annual camp meeting is a vital factor in the life of any conference. This venture of faith and sacrifice is making a great impact already on the conference. In the days to come not only will this be a place for a great annual spiritual convocation but will become a rallying point around which conference life and activities will revolve. Let us all pray that God shall prosper this undertaking.

Old age and death is beginning to take the toll of ministers from this conference. Rev. J. W. Wilson, pastor of the Dayton First church and former conference president, passed to his reward in March. Some of the faithful pastors are becoming enfeebled by age. However, God is giving some younger men and women to recruit the ranks. A number of opportunities for establishing Negro churches are presenting themselves but due to lack of men and means the work is hampered.

The venture at North Indianapolis has been a great boost to the work, not only locally, but throughout the conference as well. Brother Ramsey writes: "The situation at Northside is quite encouraging. There were 50 in worship service yesterday. This attendance is a little below what we had last year but more encouraging because of the number of adults attending. One couple have been coming quite faithfully for the last two months. They came Sunday and brought their visitors. They want to join the church. I gave them one of the pamphlets, "These Are the Wesleyan Methodists." There are some things they wanted to to ask me about and we plan to talk to them this week. Please pray that we shall be able to show them Christ.

"Another lady came yesterday whose children have been coming the last few Sundays. They are also interested in church membership. One lady came with her children who had just had a serious operation. She realizes that God has been good to spare her life. The Lord is working and we do praise Him for it."

Wesleyans everywhere may have a share in this brighter day for the South Ohio Conference by faithfully holding them up in prayer. Any knowledge of ministers or independent church that could become a part of this conference should be made known to: Rev. Eugene Ramsey, 2834 McPherson Avenue, Indianapolis 5, Indiana.

Caribbean Report

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street meetings—3 Bible Schools in Haiti, with Haitian youth being trained not only as potential pastors, but as well-grounded, consecrated laymen—145 youth in a teen-age Sunday-school class in Anse-a-Galets, La Gonave (half from the local church and half having come in for the WY Convention)—The blessing of the songs played by James Harris on his baritone horn, an instrument never before seen in many of the places visited.

"And what shall I say more? For the time would fail me to tell" of all the victories, blessings, personalities of these short three weeks. Our Caribbean WYers—hundreds strong—are second to none in their devotion and commitment to Christ. And they are eager to assume their full responsibilities in the face of "every stormy wind that blows." They are praying for you. Will you pray for them?

I Was Reading . . .

(*from page* 3)

slogan again will be "Power for Peace." Pastors are urged to give appropriate recognition to men and women serving in the Armed Forces at a worship service during this period. Such recognition might include prayers on behalf of those serving in the Armed Forces, the listing of the names of servicemen on church bulletins, and the encouragement of servicemen in active or reserve establishments to attend worship services in their respective uniforms.

● a recent news release concerning the Airlines Clergy Bureau, an agency recognized by the Civil Aeronautics Board on September 1, 1960, hoping to provide traveling clergymen with a 50% discount on regular one-way first class or coach fares. As of this date, few airlines are listed with the Bureau but negotiations are pending with a score of them. Arrangements have been completed with 39 independent hotels and motels and 4 hotel chains which will provide up to 25% discount on regular room rates. Applications can be obtained by writing directly to the Airlines Clergy Bureau, Municipal Airport, Sacramento, California. The Editor knows by experience that the card was honored by one hotel listed. The 25% discount was very worth while.

● an official statement recently released by the Council of Bishops of the Methodist Church to the effect that Methodists "have never looked with favor upon parochial schools designed primarily to serve denominational interests and to foster institutional control of the educational process." The Bishops reaffirmed their position regarding the indispensable place of the public school in American education and their opposition to the diversion of tax funds to the support of private and parochial schools.

● that one out of every seven wage earners is now on the government payroll—either federal, state or local. The 8 million government employees cost U.S. taxpayers $33 billion a year, amounting to a contribution of $610 from each American family.

● that according to the National Industrial Conference Board, "state and local governments in the United States spent more for education (capital expenditures plus operating expenses) in fiscal year 1959 than for any other function. The total expended in that period was $98 per capita, which was 9% more than the previous year. To this figure should be added nearly $5 per capita directly spent by the federal government. . . Per capita expenditures in Alaska were $154, nearly two and one-half times more than in Kentucky which ranked last."

Lesson for June 4

Caleb Rewarded

(For comments on these readings, use your Devotional Quarterly.)

Lesson Text: Joshua 14:6-15; II Timothy 2:12.
Golden Text: I wholly followed the Lord my God. Joshua 14:8.

M Caleb Rewarded. Joshua 14:6-15; II Timothy 2:12.
T Rewards Promised. Matthew 19:27-30.
W Rewards Available for All. Matthew 10:37-42.
T The Blessings of a Godly Life. Matthew 5:1-12.
F God's Rewards, Our Main Goal. Matthew 6:1-7.
S Our Heavenly Rewards. I Corinthians 3:5-15.
S Heaven, the Greatest Reward. Revelation 7:9-17.

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Department of Sunday Schools

PAUL L. KINDSCHI, Executive Secretary

I Saw a Saint Die.

I Saw a Sinner Die.

Dear Editor:

I saw a saint die and I saw a sinner die in a boarding home for old folks. Both passed away without the management calling in Spiritual help.

The Christian patient asked, even begged for "church people" to come. Said, "Oh, if I could only hear singing again before I go. Oh to hear someone pray." The Christian prayed to die.

The sinner, afraid to die, beat the bed and himself with his fist until the fist was almost pulp, his body and face bruised and clawed terribly.

No one to pray for their soul, gone into eternity without salvation. No one to call on Christ to ease their going.

Is food and shelter enough? Is a comfortable bed enough for folks after most of them have spent their life time in work? Are their children, who are paying for their keep, entitled to expect them to get Spiritual care as well as physical?

The above excerpt from a letter to the editor of Sunday-school literature should prod all Christians.

There should not be such a home within driving distance of a Wesleyan Methodist Sunday School where there are not regular contacts made by a gospel team or visitors from the school.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25: 40).

Religious News

Critical of 'Revival'

The contemporary religious revival has itself contributed to the current decline of ethical standards, in the opinion of social philosopher Will Herberg of Drew University, Madison, N. J. Dr. Herberg spoke recently on the sixth annual Bishop Donald H. Tippett Lectureship at the University of the Pacific at Stockton, California.

He called it both platitude and paradox that America is at once "the most religious and most secular of nations," and urged a recovery of conscience and character to stop moral disintegration.

Troutman Appointed General Director IVCF

Chicago—Charles H. Troutman of Sydney, Australia, a veteran of nearly 30 years in student work, has been appointed general director of Inter-Varsity Christian Fellowship. He will assume his duties in Chicago on September 1.

Mr. Troutman succeeds C. Stacey Woods, who will devote his time to the international Fellowship of Evangelical Students.

The new general director began his student work in Canada, then came to the United States when Inter-Varsity work was started at the University of Michigan in 1939. In 1954 he became head of the Inter-Varsity Fellowship in Australia.

They Don't Mix

LOS ANGELES, Calif.—Beer and baseball don't mix!

This is what two Methodist pastors had to say recently when they went before the Los Angeles City Council to urge a ban on beer sales at city-owned Wrigley Field, home of the American League's Los Angeles Angels.

Their appearance threw the first public spotlight on a little-known agreement between Angel owners and the City Recreation and Park Commission allowing a beer concession.

Making the protest were Rev. J. Bond Johnson, Trinity Methodist Church in downtown Los Angeles, and Dr. Charles S. Kendall, of First Methodist Church, Hollywood.

Mr. Johnson, noting that the Coliseum Commission prohibited beer sales at the Coliseum and Los Angeles Sport Arena, said he was always favorably impressed with the sobriety of these crowds and the general absence of fights and profanity.

On the other hand allow beer and "we will spawn drunks and critical traffic problems," he said. "It is bad enough at the golf courses, but at least that's an adult sport. Baseball entices many boys and girls."

Charge Catholics Inhibit Constitutional Freedom

SAN JOSE, Costa Rica (EP)—Protestant Christians here, in the midst of a united evangelistic crusade, charge that their constitutional freedoms have been seriously violated as a result of intervention in government by the Roman Catholic Church.

Latest event in a growing controversy has been government cancellation of a permit granted in February for an evangelical parade to be held April 16 in the capital, San Jose. Protestants say the Catholic Church has admitted in official published statements its manipulation in revocation of the permit.

News of the cancellation came from cabinet member Joaquin Vargas Gene, minister of government, who gives as his reason for the action the fact that 1961 is an election campaign year, in which any public manifestation could result in disorder.

Protestants, disagreeing with this reasoning, point out that the proposed demonstration is a purely pacific gesture in celebration of the 70th anniversary of the establishment of the Evangelical Church in Costa Rica and has no relation whatever to politics. They add that the usual Roman Catholic Holy Week processions were held this year, that an April 11th patriotic parade was held, that students have recently demonstrated against Fidel Castro's Cuban Revolution, and that a May Day labor parade is being planned.

The parade and a series of public evangelistic rallies were scheduled as a climactic feature of a full year's campaign in which all Protestant groups of the country joined forces in a movement known as Evangelism-in-Depth.

Campaign meetings have been held without incident in the 8000-seat National Gymnasium in San Jose, with large, orderly crowds, and according to Protestant sources, many "decisions for Christ." But meetings have been carried out against a backdrop of opposition. Dominican friar Miguel A. Chaverri in a published protest called the meetings "a serious insult to the Catholic Religion and an outrage against our political constitution."

Transvaal Church Quits WCC

PRETORIA, South Africa (EP)—The Synod of the Dutch Reformed Church of the Transvaal—biggest of the Dutch Reformed bodies in South Africa—voted to resign immediately from the World Council of Churches. The decision came just three weeks after similar action by the smaller Dutch Reformed Church of Africa. The Synod's decision left only the Dutch Reformed Church of the Cape Province represented in the World Council, and there is a strong agitation for it also to leave the Council due to its severe criticism of the racial segregation policies in force in the Union of South Africa.

Campaign Against Missionaries Disturbs Indian Christians

BANARAS, India (EP)—A campaign by some Indian Christians to oust foreign missionaries because they are "denationalizing" Indian Christians is causing growing concern to the Christian community at large in India.

One leading critic is 74-year-old R. C. Das, a Christian holy man here, who believes the best way of propagating Christianity in India is to present it as an "Asian" religion and to divorce it from its Western associations. He charged that foreign missionaries are fostering a "foreign, un-Indian way of life, culture and thought."

For several decades, Mr. Das has campaigned against missionaries, attaining national prominence in 1955 when he appeared as a star witness before a provincial government committee investigating reports that missionaries were carrying on anti-Indian activities.

The committee's report, which suggested action against missionaries, was shelved after it became a source of embarrassment to both the provincial and national governments.

Hawaiian Methodists Protest Gambling in New State

HONOLULU, Hawaii — Hawaiian Methodists are taking a strong stand to block the introduction of organized gambling into the newest state.

The recent 5th annual meeting of the Hawaiian Mission in Honolulu went on record as "unalterably opposed" to parimutuel betting, and urged the state legislature to defeat bills to legalize gambling in any form.

Earlier this year Rev. Frank E. Butterworth, pastor of First Methodist Church, Honolulu, and chairman of the Honolulu Council of Churches public affairs committee, spearheaded the formation of a civic committee to arouse public opinion.

What the committee feared were moves in the legislature to repeal laws against dog racing. Once this bar was dropped the door would be open for other forms of gambling, Mr. Butterworth said. He also pointed out that in addition to the moral question was an economic one—whether the state wanted its money circulated at home or "drained off to the mainland into the pockets of the syndicate."

Hits Tax Exemption for Churches

AUGUSTA, Maine (EP)—Exemption of church property from taxation is "a holdover from the days of the established church" and a form of state subsidy.

So declared Ernest D. Smith, a clergyman-representative and a Church of the Nazarene minister, at a hearing of the legislative Taxation Commission. Rep. Smith said that churches of the United States owned some 10 billion dollars' worth of property, some of it income producing. He made the assertions in defending a bill he introduced to cancel the church's traditional tax exemption in Maine.

Churches benefit a community by lifting moral standards and offering individuals help they cannot get elsewhere, he said. But, he added: "By the widest stretch of the imagination I cannot conceive of a church being a blessing from an economic standpoint."

Subcommittee Okays Aid to Private Colleges

WASHINGTON, D. C. (EP)—A measure to give federal grants to colleges, including church-related ones, for construction purposes, has been approved by a House Education subcommittee.

The committee stipulated that the grants would have to be matched by state, local or private funds on the basis of one-third federal money and two-thirds outside funds.

In hopes of avoiding a new outbreak in the religious controversy now surrounding Administration proposals for federal aid to elementary and secondary schools, the grants would be earmarked for construction of only non-religious facilities, such as classrooms, dormitories and laboratories. Any grants to divinity schools would be barred.

Under an Administration request, the government would give $1.5 billion for long-term, low-interest loans for construction, to be spent at the rate of $300 million a year for five years.

The committee-approved program calls for 60 percent of the money—$180 million a year—to be set aside for grants and the remaining 40 per cent for loans.

Letters Help

Dear Rev. McIntyre:

I am very pleased to hear from you and to receive the literature that you have sent to me. I enjoy reading both periodicals and find them a great blessing and help to my life.

I was "on my own" and lonely for about two months of my time here but I have my wife here with me now. . . .

We are attending the Pilgrim Holiness church here in Spokane. We are very happy that we have a holiness church to worship in, where we feel at home and worship the way our hearts guide us.

Thank you for your interest in me. I would greatly appreciate receiving the periodicals regularly. May God bless you and the work greatly.

Yours in Christ,
E. S.

Dear Brother McIntyre:

Just a line from one of your servicemen. I certainly appreciate your sending THE WESLEYAN YOUTH and THE WESLEYAN METHODIST. Both are a booster and wonderful spiritual aid. . . .

I really enjoy your letters and the tracts you include. I am sure the people behind this Servicemen's program will receive eternal reward. I love the Lord and want more than ever to live the Christ-like life. One needs prayer in the service because he is subject to a different type of life than civilian. Please pray for me that I may lead a steadfast Christian life.

R. B.

Christ's Commission to Believers

(from page 7)

men became *activists* through earnest praying, and soul passion. When we are ready to go out where the lost are located, we realize that an organized approach does not become an imposition, but an asset to the local situation. Local church evangelism can produce outstanding results if it grows out of the local congregational interest. Soul pasion for the unsaved is a great force, and if it were fully utilized, it would act like a "spark which sets ten thousand hearts on flame."

Dr. V. H. Lewis is right in saying, "It is not promotion or passion, but promotion with passion that succeeds. Both are essential. A group can have a passion for the lost but without direction and leadership accomplish little. . . . A church does not evangelize automatically. Church members must make plans to reach the unchurched and lost."

We stand at the crossroads of history. Human events in the scientific and political world occur so rapidly that it is necessary for us to make periodical adjustments within each decade. This is an eventful age. Are we ready to grasp the mission of the church as it faces this generation. Do we recognize the privilege we have of winning others? The church that witnesses with definiteness is the church of power.

Think HIGH !

HIGH ACADEMIC STANDARDS . . .
MWHS is a "Class A" accredited high school. Every teacher is a well-trained Christian who takes a genuine personal interest in his students.

HIGH SOCIAL STANDARDS . . .
Teen-agers who like good fun, but do not want to sacrifice Christian convictions discover at MWHS they can take part in all their school social activities without that sacrifice of conscience.

HIGH SPIRITUAL STANDARDS . . .
Most important to the spiritual growth students make at MWHS is the fact that in all of school life it is "Christ first"—on the ball diamond, in class, in prayer meetings—"Christ first"!

Miltonvale Wesleyan High School

Miltonvale, Kansas

Don't Forget Them

WESLEYAN SERVICEMEN'S SUNDAY

May 21

- Honor Your Church's Servicemen
- Offer Special Prayer for Them
- Receive a Special Offering for the Ministry of the Wesleyan Servicemen's Department

Amount needed: $5000. Send your gift to
Wesleyan Servicemen's Department, Box 2000, Marion, Indiana

- Be Sure the Department Has the Names and Correct Addresses of Your Servicemen.

LEST WE FORGET

Church News

Dr. Liddick on Tour

Dr. Alton E. Liddick, Executive Secretary of the Department of World Missions, has left for Colombia, South America, for his first official visit to that field. He plans a three-week stay on the field.— *Department of World Missions*

News Notes from Africa

A recent Limba Vernacular Institute was held at Yebaia. This was the first of its kind for the Tonko Limba area. Although the notice was short in that this was worked into the schedule since annual conference, the attendance was very good. There were six attending from outlying villages, while 23 attended from Yebaia. Three of the latter were women. Warren Woolsey, Marion Birch, and I served as workers, and were ably assisted by several pastors and Bible school men. Crowds during the evening numbered around 250 as Pa Birch preached with the colored slides. Many nights the altar was filled with seekers. Some of the testimonies were definite concerning sins forgiven and habits forsaken.

We scouted out seven surrounding villages near Yebaia and feel there are good possibilities for two churches in that area. We need workers and prayer.

We have a special prayer request for a certain former mission supporter that has turned against the work and is doing much harm to the cause of Christ through sowing discord and gendering strife among the people of the community.—*Malcolm Ellis*

Dedication Date for Beckley

The pastor at Beckley, West Virginia, James H. Cyphers, writes that they have completed the new Wesleyan Methodist church there and plans are made for the dedication service to be May 29 at 2:30. The speaker will be Rev. H. C. Van Wormer. Our congratulation to the Beckley group for this achievement and we pray for them God's continuing guidance.

Avon (N.Y.) Church Builds

In the first issue of March 1960 there was an article about the Avon (N.Y.) new Wesleyan Methodist church being built by 50,000 friends. On July 31, 1960, the ground was broken. On September 5, 1960, the carpenters began the erection of a church 72" X 36". Sunday afternoon at three o'clock, May 21, 1961, the first service will be held. Rev. David A. Rees, president af the Rochester Conference, will bring the message.

The builders are Ackley and Brentlinger, Kirkville, N. Y. The seating capacity is nearly 200. There are ten rooms for Sunday school.

A hearty welcome is extended to all who can attended our opening services.—*Stanley Lawrence, pastor.*

Revival at Joliet, Montana

The Joliet (Mont.) Wesleyan Methodist church just closed a very successful revival campaign. The evangelist, Rev. R. S. Lanterman of Red Deer, Alberta, spoke on a wider range of subject than is usual in such a campaign but each subject had a real message for souls facing an antagonistic world.

The fruit was rich. Four were saved for the first time; several were reclaimed; others had to make things right with fellow Christians. A wonderful time of melting, burned out much hindering dross.

A large number of people visited from other churches, and their regular attendance proved their great interest in and hunger for a true Bible message. New families came and indicated that they planned to come with us.

The Sunday-school attendance on the closing Sunday was just twice the attendance of a year ago. The entire church made great spiritual strides.—*K. L. Shelley, pastor*

General Evangelists' Slate

In the first and third issues of each month, The Wesleyan Methodist will list only active and properly certified General Evangelists and Special Workers of The Wesleyan Methodist Church who regularly supply us with their schedule or a notice of open dates. Unless otherwise specified, it is assumed that all meetings here listed are conducted under Wesleyan Methodist auspices. Dates must reach this office at least two weeks before the issue in which they appear. If your name does not appear in this listing it is because we have not received either your schedule or a recent notice of open dates.

ARMSTRONG—C. I. and Wife. (Missionary Evangelism) 401 Maxey St., Wilmore, Ky.
Wilmore, Ky. ---------- May 15-25
BANKER—Floyd, Lake Odessa, Mich.
Open time after June
CHRISPELL—James, 2340 E. State Rd., Hastings, Mich.
Dayton, Ohio (Northridge, Hol. Con.) May 16-21
Butler, Ga. (Camp) ---------- July 6-16
Open Time—May 24-July 2; July 19-30
Kansas Conference (Camp) ---------- Aug. 6-1-3
CLARK—H. F., Trailer City, Albert Lea, Minn.
Open time
DAY—Claire A., 31 Park Dr., Houghton, N. Y.
Open Dates
DORSEY—John F. and Wife, with accordion, Rt. 5, Chillicothe, Ohio
Bedford, Ind. (Tab.) ---------- June 20-July 2
Shoals, Ind. (I.M.C. camp) ---------- July 6-16
Louisville, Ky. (Camp) ---------- Aug. 11-20
HILL—J. Paul, 1031 Homestead Dr., Salem, Va.
Colorado Springs, Colo. ---------- May 24-June 4

Change of Address

BUCK—E. Parker, R.D. 3, Box 38-P, Brooksville, Fla.

Conferences and Camps

DAKOTA CAMP MEETING is scheduled to begin Thursday, June 15, 1961, at 7:30 p.m. on the Wesleyan Methodist Campground (in the Black Hills), Rapid City, S. Dak., and continue daily through June 25. The campground is one mile west on Red Dale Drive, Canyon Lake Area. Workers: Roy S. Nicholson, H. K. Sheets. George E. Failing, Editor of the Wesleyan Methodist, will also serve as Evangelist from June 21-25. Prof. Stanley E. Banker of Miltonvale Wesleyan College will assist with the music. Professor Banker, Dr. Nicholson, and Dr. Sheets will conduct Workshop seminars on Friday, June 16, for three groups: pastors, laymen, and youth. June 17-19, will be the Wesleyan Youth Conference. An Educational Service is scheduled for Saturday, June 17, with Prof. Banker and the Miltonvale College Quartet. All evening services will begin at 7:30.

The Public Missionary Service in charge of the W.M.S. will be held Tuesday evening, June 20, with Rev. Robert Mattke from Australia as speaker.

DAKOTA CONFERENCE: Concurrent with the Camp Meeting, the eighteenth annual session of the Dakota Conference will convene on Tuesday, June 20, 1961, at 8 a.m. for the opening meeting, and will continue daily until all business has been transacted. Friday, June 9, has been designated a day of Fasting and Prayer for both Conference and Camp.

Registration fee for Camp is $10.00 per person; ½ rate for children 6 to 12; 25% discount for Ministers. Single meals will be available in the large dining hall at a nominal charge. Those desiring rooms should write at once to Miss Marie Brannon, Ipswich, South Dakota. Ample room can be found on the Campground for house trailers and tents. The books of all Conference Treasurers are to be in the hands of the Auditing Committee the first day of Camp Meeting. Let prayer be made daily for this historic gathering.—John J. Hunter—President; A. L. Cretsinger—Secretary

Fort Mills, S. C. (camp) ---------- June 8-18
Colfax, N. C. (Camp) ---------- June 22-July 2
Marlton, N. J. (Camp) ---------- July 3-9
JOHNSON—Harry L. and Wife, Gillingham, Wis.
Rockford, Ill. ---------- May 21-28
Hillsboro, Wis. ---------- May 30-June 4
KENDALL—Stanley, 1411 Berry Blvd., Louisville, 15, Ky.
Templeton, Pa. ---------- May 17-28
Spartanburg, S. C. (camp) ---------- June 7-18
Craigville, Ind. (camp) ---------- July 4-16
LAMB—Wm. J., Rt. 5, Box 515, Traverse City, Mich.
Bellaire, Ohio ---------- May 16-28
LANDREY—J. L. (Missionary Evangelist) 4311 62nd Street, Sacramento 20, Calif.
Open time after July 12, 1961
LELEAR—Henry W., 3 Washington St., Greenville, Pa.
Dayton, Ohio (Radcliffe) ---------- May 23-June 4
Nu Mine, Pa. ---------- June 6-11
Chillicothe, Ohio ---------- June 27-July 9
Vermontville, N. Y. (Camp) ---------- July 13-23
MATHERLEE—D. R., 152 Larkin St., Findlay, O.
Troy, Mo. (Camp) ---------- May 26-June 4
St. Louis, Mich. ---------- June 7-18
Grafton, W. Va. (Cecil) ---------- June 21-July 2
Fryburg, Pa. (Bible Holiness Camp) -July 9-23
McFARLIN—William and Wife, c/o Rev. Russel Taylor, Dennison, Ill.
Open time ---- May 17-28
MOUTOUX—Wilfred and Wife, Box 203, Bridgeport, Ont., Can.
Reserved ---------- May 15-27
Woodstock, Ont. ---------- May 28
Mattawa, Ont. (U.M.C.) ---------- June 7-18
Forrester's Falls (Standard Camp) -- July 2-9
PHAUP—W. M., N. Asheboro Br., Box 66, Asheboro, N. C.
Central (2nd Ch.) S. C. ---------- June 1–11
Open Time ---- June and July
PHIPPS—Neal, Hot Springs, S. Dak.
Grand Rapids, Mich. (Miss. Con.) -- May 18-21
Brainerd Indian School (Graduation) May 23-28
Northern Minn. Area ---------- June 2-5
Ohio Area ---------- June 6-11
ROBERTSON—H. E., Sr., Rt. 1, Franklin, Pa.
Elwood City, Pa. ---------- May 16-28
Shippensburg, Pa. ---------- June 2-11
STARK—Price P., 3516 S. Boots St., Marion, Ind.
Open time ---- early fall, 1961
STONEBRAKER—D. M., 73 E. Pike, Indiana, Pa.
Open Time
SUNDSTROM—George and Wife, Rt. 2, Salem, Ohio
Bucyrus, Ohio ---------- May 16-28
Beech Creek, Pa. (P.H.) ---- May 30-June 11
Spencerville, Ohio (camp) ---------- June 14-25
SUSURAS—Nick, Box 38, Simla, Colo.
UHLENDORFF—Lewis F., 4330 River Rd., N.W., Washington 16, D. C.
Bainbridge, N. Y. (F.M.) ---------- May 16-28
WALLACE—Robert W., Franklin, Pa.
Morley, N. Y. ---------- May 18-28
Elizabeth, Pa. (P.H.) ---------- May 31-June 11
Washington, Vt. (Bap.) ---------- June 16-25
Rochester Conference Camp ---------- July 1-9
WARD—William, 1114 Tremont S.W., Massillon, Ohio
Valparaiso, Ind. ---------- May 10-21
Washington, Ind. ---------- May 24-June 4
Bluefield, W. Va. (Camp) ---------- June 20-29
Richland, N. Y. (Camp) ---------- Aug. 10-20
WIREMAN—C. L., Intercession City, Fla.
Shreveport, La. ---------- May 19-28
Mitchell, Nebr. (Camp) ---------- June 8-18
Brooksville, Fla. ---------- June 21-25

Special Workers

ANDERSON—Arthur C. and Wife, 302 S. Caldwell St., Brevard, N. C.
Norfolk, Va. (Naz.) ---------- May 21-28
HOSTETLER—Kenneth and Joyce, 592 Silver St., Marion, Ohio
Open Time
KNAPP—L. Kenneth and Wife, 4523 S. Harmon St., Marion, Ind.
Washington, Ind. (Co. Hol. Camp)
May 24-June 4
Decator, Ind. (Monroe Camp) ---- June 14-25
Open Time—June 26-July 19
Clinton, Pa. (Hol. Camp) ---------- July 20-30
SANKEY—Leonard and Wife, 54 N. Mercer St., Greenville, Pa.
Open time ---- May 30-June 11
Bellaire, Ohio ---------- May 16-28

Books Related to Pentecost

Order These Books from WESLEY PRESS, Box 2000, Marion, Indiana

THE MUSIC OF PENTECOST

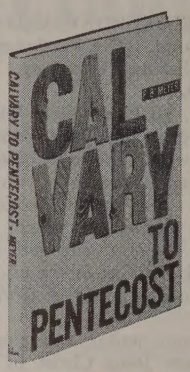
by J. Paul Taylor

This book is a unique presentation of a vital theme. The prospect of having the harmony of heaven restored to one's soul while living in a "distraught and distracted world" is thrilling indeed. This theme is developed in a fresh, new way, combining doctrine and devotion with literary charm. **$1.50**

THE WAY TO PENTECOST

by Dr. Samuel Chadwick

1957 edition $1.50. There is very little difference in the two editions outside of the introduction which is written by a different individual. Some of the chapter titles are as follows: Do We Believe in the Holy Ghost?, Pentecost, The Pentecostal Life and The Challenge of Pentecost. There are a total of 20 chapters. **$1.00**



CALVARY TO PENTECOST

by F. B. Meyer

This is a devotional gem of the highest order. It can serve as a blessing as you read it. The theme is very well stated in the title. **$1.75**

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Book Reviews

Order Your Books from WESLEY PRESS, Box 2000, Marion, Indiana

JESUS OF YESTERDAY AND TODAY by Samuel G. Craig. (The Presbyterian and Reformed Publishing Company, 1956. 186 pages. $2.75).

This book, an Evangelical Book Club selection, presents the person and work of Jesus Christ within the orbit of orthodox Reformed theology. The author was a graduate of Princeton Theological Seminary and a pastor for a number of years. For nearly thirty years he was engaged in religious editorial work, first as editor of *The Presbyterian* and later as editor of *Christianity Today*.

As a veteran writer and theologian the author presents Jesus Christ in a series of systematic expositions. The various chapter headings provide the systematic framework, while the chapter content includes extensive scriptural exposition. Dr. Clarence Macartney has said, "I wish that a book like this had fallen into my hands when I was commencing my ministry."

Chapter headings are: Was Jesus a Christian? Whence came Jesus? Why Jesus came; Jesus as Lord; as Redeemer; as Example; as Friend; as Teacher; as Social Reformer; as Judge.—*Charles Wilson*

THIS FAITH WE LIVE BY by James H. Jauncey (Zondervan, 157 pages, $2.50).

Remarks Eugenia Price in the Foreword: "Dr. Jauncey's book is the most practical Christian book I have ever read."

The book is all the reviewers claim for it. It is practical, readable, and can be safely commended to new Christians. While he does not say anything about a second work of grace, the author does speak of a surrendered and victorious Christian life, and holds up a high standard of Christian conduct.

The book makes an excellent gift. It would be read even by the unsaved.—*Ruth Bowman*

GOD MADE ME NEW by Burnice Luck (Broadman Press, 70 pages, $1.00).

This book is an excellent autobiography, graphically empasizing the need for total abstinence. The conversion is remarkable, the tone of the entire narrative evangelical. It is good for youth. Reading it will strengthen the Christian's faith in praying for the lost. Recommended.—*Ruth Bowman*

KING OF THE WEST SIDE by William Henman (Eerdmans, 140 pages, $2.50).

This teen-age story of a young fellow who becomes a prize fighter is fascinating.

Danny lives in the slums on the West Side. His only diversions are shows and pool rooms. In a Billy Graham type of crusade Danny Britton accepts Christ. His break with his old life is clean; he testifies to his old companions and even goes back to night school to finish his high school education. His attempt to find a real gospel church is pitiful, but finally successful.

Danny has tough battles to fight in his Christian life. People pray for him but Danny does not pray. The reviewer kept wishing that Danny would only learn to pray for himself. Exciting and wholesome for teen-age boys.—*Ruth Bowman*

CHRISTIAN HOLINESS by Stephen Neill (Harper, 134 pages, $3.00).

This book is recommended to all advanced students of the Biblical doctrine and experiences of holiness, not because it outlines what Wesleyan Methodists teach (it often does not!) but because its insights are so arresting and sobering. The book is scholarly and contemporary. Dr. Paul Rees has thought it worth while to devote several "reviews" to the book.

The idea of holiness, according to Dr. Neill, is primarily neither separation nor purity. It is absolute loyalty, devotement to God. But man's good can be realized only in fellowship with God and other men. That fellowship demands rightness, wholeness—and here is introduced the necessary ethical element in holiness.

The author admits the "exacting perfectionist strain" in the New Testament. But he warns against the "perfectionists errors" of (1) superior status, (2) of antinomianism and (3) of the "disruption of the unity of human nature." Is the *self* to be transformed or eliminated? Unfortunately, the author approves the severely Calvinistic B. B. Warfield in his "harsh judgments" against the perfectionists (i. e. those of the Wesleyan persuasion).

Neill then proceeds to warn against the "conformist error," the error that settles for less than absolute surrender to the love and will of God. These Christians are interested in minimal character adjustments. The danger there is reducing the Gospel to moral platitudes, a faith easy to get and to keep.

The chapter on "The Spirit of Holiness" is particularly provoking and helpful. The author insists that all spiritual life comes by the Spirit, and that therefore He is received in the first crisis. Further, "though the New Testament speaks of the Spirit in so many ways, it never sets Him before us as a standard. We are never told to be *like* the Spirit; we are told to be like Christ. The Spirit is the inspiring power, the impulse, the guide."

I find myself both in agreement and in disagreement with the author, but always stimulated by the presentation. It is not a book for the new Christian or for the undiscerning reader, but it will continue to be "must" reading for the advanced Christian interested in Biblical holiness. Beware: the reading may "set your teeth on edge."—*George E. Failing*

GOD, GOLD, AND GOVERNMENT by Howard E. Kershner (Prentice-Hall, Inc.; 146 pages; $2.95).

Here is a down to earth book which presents the inter-relationship of Christianity, freedom, self-government, and economic well being in language everyone can understand. No doubt can be left in the mind of one who reads this book of the relationship between monetary inflation, insecurity, and the resulting corruption of all moral values. The author, Dr. Howard E. Kershner, editor of *Christian Economics* is regarded as one of [illegible] men in the Nation on the subject [illegible] Soviet economic warfare and its subtle [illegible]pose of destroying the American economy. The book comes to grips with the problem of spiraling costs and prices and what Christian men and women can do about it.

Many people are convinced that Americans are living today in one of the most decisive periods in their history. They believe that decisions made in this decade will determine the fate of mankind for centuries if Jesus tarries. Yet rank and file people are not adequately informed or are misinformed concerning the basic issues involved. Thoughtful people will therefore appreciate Dr. Kershner's courageous long-range view of the solution for inflated money, staggering government debt, and the resultant threat to human freedom.

This book should be a "must" on the reading list in the field of social studies, economics, and government for high school and college students. It will assist the minister in applying Christian principles to the social, religious, and moral issues of the day. It will help every American to better understand the internal perils which we face so that he may speak and act more intelligently concerning them.—*Harold K. Sheets*

THERE ARE SERMONS IN STORIES by William L. Stidger. (Apex-Abingdon. Paper. 254 pages. 95c.)

This book is an unbelievable value, 240 pages of real worthwhile reading for 95¢. The second story, "Holy Bread," will be worth the price of the book. It is not devotional or evangelistic in tone. But it will help to restore faith in God and in man.

Read a story a day and keep discouragement away.—*George E. Failing*

Books Received

ADULT DEVOTIONS by Wallace Fridy (Abingdon Press, 1961; 144 pages; $1.75.) A series of 28 meditations which were originally used in amplified form as sermons.

365 WINDOWS by Halford E. Luccock (Abingdon Press, 1960; 239 pages; $2.00.) Here are 365 two-minute meditations which originally appeared in the *Christian Herald*.

27 KEYS TO THE NEW TESTAMENT by William W. Orr (Scripture Press, 1960; 56 pages; 75c.) Each New Testament book is presented in a two-page outline study.

MY SERMON NOTES ON SUFFERING—THE BOOK OF JOB by William Van Wyk (Baker Book House, 1960; 61 pages; $1.00.) Brief homiletical expositions with Calvinistic presuppositions on the theme of suffering as it appears in Job.

24 MESSAGES FOR MEN by Vernon Jacobs (Standard Publishing Company, 1961; 128 pages; $1.50.) Designed to be used at monthly men's meetings or church board meetings. These are serviceable but not extraordinarily so.

—*Charles Wilson*